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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME L. CHICAGO, NOVEMBER 13, 1902. NUMBER 11

THE GERTRUDE HOUSE, 40 SCOTT ST., CHICAGO

GERTRUDE HOUSE is equipped for the purpose of giving young women opportunity to STUDY home-making in a practical and carefully directed way. It offers a special kindergarten course for young women who wish some regular culture study and who do not expect to teach. It is called a

HOME LIFE COURSE.

The following subjects are included: Development of Children, Household Management, Basketry and Wood-work, Children's Games, Stories and Songs, Experience in Social Settlements, Day Nurseries, etc. Class to be opened after Thanksgiving.

Correspond for circulars. **GERTRUDE HOUSE, 40 Scott St., Chicago.**

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE CONGRESS OF RELIGION.

Sunday Night Meetings for Chicago and Vicinity.

The ethical and religious problems of the day, and the duties and opportunities of the churches in connection therewith discussed. In the spirit of the Congress, the things held in common will be emphasized. The aim will be not controversy on old lines, but construction on the newer and higher lines of private morals and civic duties.

The following churches have already asked for meetings. Where no dates or speakers are indicated, details are yet to be settled.

The Cooperation of other Churches and Ministers is Solicited.

November 9. Stewart Ave. Universalist Church, Cor. Stewart Ave. & 65th St., Rev. R. A. White, Pastor; speakers, Dr. H. W. Thomas and Dr. E. G. Hirsch.

November 16. Unity Church, Oak Park, Rev. R. F. Johonnot, Pastor; speakers, Dr. H. W. Thomas, "Public Morality the common aim of the Church, Jenkin Lloyd Jones, "Extra-Church Forces working for the Higher Morality"; W. H. Hatch, Sup't of Schools, Oak Park, "Teaching Morals in the Public School."

November 23. All Souls Church, Cor. Oakwood Blvd. & Langley Ave., Jenkin Lloyd Jones, Pastor; speakers, Prof. Nathaniel Schmidt, Cornell University, Prof. Geo. B. Foster, University of Chicago. "*The Old Faith and the New.*"

November 30. Unity Church, Dearborn Ave. & Walton Place, Albert Lazenby, pastor. Topic, "The Church and the Masses." Speakers, Dr. E. G. Hirsch, Dr. H. W. Thomas and Prof. Herbert L. Willett.

December 7. Church of the Redeemer, Warren Ave. & Robey St., F. C. Priest, Pastor. Dr. Thomas presiding. Speakers, Rev. Vandalia Thomas, "*Ground Arms,*" and Jenkin Lloyd Jones.

December 14. Church of the Disciples, Hyde Park, Rev. E. S. Ames, Pastor. Speakers to be announced.

Pilgrim Congregationalist Church, Harvard Ave. & 64th St. Rev. F. E. Hopkins, pastor. Speakers to be announced.

University Congregationalist Church, Rev. F. E. Dewhurst, Pastor. Speakers to be announced.

People's Congregationalist Church, 9737 Avenue L., Rev. Chas. J. Sage, Pastor. Speakers to be announced.

January 4, 1903. Third Unitarian Church, Monroe street near Kedzie, Rev. W. M. Backus, Pastor. Speakers to be announced.

Congregationalist Church, Waukegan, Ill., Rev. L. Curtis Talmage, Pastor. Speakers to be announced.

Church of the Good Shepherd, Racine, Wis., Rev. W. L. Grier, Pastor. Speakers to be announced.

Isaiah Temple, Vincennes avenue and 45th street, Joseph Stolz, Rabbi. Speakers to be announced.

K. A. M. Congregation, Indiana avenue and 33d street, Tobias Schanfarber, Rabbi. Speakers to be announced.

South Chicago Baptist Church, cor. Houston avenue and 90th street, Frederic Tower Galpin, Pastor. Speakers to be announced.

Millard Avenue Presbyterian Church, Millard avenue and 22nd street, Rev. Granville Ross Pike, Pastor. Speakers to be announced.

St. Paul Evangelical Church (Union), 9247 Winchester Ave., Rev. Clifford Snowden, Pastor. Speakers to be announced.

Morgan Park First Baptist Church, Rev. A. R. E. Wygant, Pastor. Speakers to be announced.

Galilee Baptist Church, Robey St. and Wellington Ave., Rev. D. C. Henshaw, Pastor. Speakers to be announced.

In addition to the persons above named, the following have indicated their readiness to co-operate, and pastors are requested to select their speakers from these names and communicate with the undersigned as soon as possible:

REV. W. P. MERRILL,
W. M. SALTER,
REV. FRED V. HAWLEY,
REV. VANDELIA VARNUM THOMAS,
REV. W. HANSON PULSFORD,
MISS JANE ADDAMS,
PROF. CHAS. W. PEARSON,
RABBI E. SCHREIBER.

The speakers and topics are selected by the local church, which is under no expense other than that of heat, light, singing, etc.

As many copies of this announcement will be furnished free of charge as the local church will care to distribute. Correspondence solicited by

JENKIN LLOYD JONES, General Secretary, 3939 Langley Ave., Chicago.

See page 175.

UNITY

VOLUME L. THURSDAY, NOVEMBER 13, 1902. NUMBER 11

Rev. Jos. F. Newton, of Dixon, Ill., has been preaching on the "New Poetry." This new poetry, he says, is human life and action, which is "larger than even the poets have dreamed of, and beyond the lids of books." He says: "All about us we see lives which, if written down, would be poems as sweet, as tender, as any of the books of poetry."

The Literary Digest for November 8 has an illustrated article on "Oil as a Substitute for Coal," which has more than ordinary interest in view of the present complications in the fuel market. The "blue flame burner" has in it probably possibilities of great economic importance. Let the public lend itself to science in this direction that science may bless it more abundantly.

The Lawrence (Kansas) *Weekly World,* speaking of Prof. W. H. Carruth's election as president of the faculty, says that it was "an honor conferred upon a great man without any of the littlenesses that mar so many otherwise splendid lives." UNITY readers will congratulate Prof. Carruth on this recognition of his worth and will look for still higher service to be rendered to the state by that influential educational institution, the State University of Kansas.

Rev. John Clifford, D. D., seems to be the one man on English soil now most worthy of attention on the part of the believer in religious freedom. He is the leader of the revolt against the reactionary educational bill that is being pushed so persistently by the conservative Anglicans these days. He has in him apparently the blood of the martyrs. He is a man of whom much is to be expected and with whom the friends of religious progress are to become better acquainted.

The untimely death of Frank Norris, the author of "The Octopus," at thirty-two, is an event to be regretted in the humanitarian quite as much as in the literary world, for he was a man who seemed to have the much needed power of summoning literature to the service of the humanities. "The Octopus," "The Pit" and "The Wolf" are the titles of three novels which he had planned to write on the wheat industry of America. The second of these books is being published as a serial in the Philadelphia *Saturday Evening Post.* The last must ever remain unwritten.

The words of Woodrow Wilson in his inaugural address on assuming the presidency of Princeton University are reassuring in these days of college brutalities on the athletic fields and of academic reaction in other quarters. Says Dr. Wilson: "The college should seek to make the men whom it receives something more than excellent servants of a trade or skilled practitioners of a profession. It should deal with the spirits of men, not with their fortunes, release the perceptions of the mind for wide and catholic views of life." A man with such sentiments has great opportunity at the head of Princeton College.

"The New Mysticism" is the title of the article by Ernest Rhys which Thomas B. Mosher has selected for the November number of the *Bibelot,* the little Maine magazine that has the bee-like gift of finding honey in out-of-the-way places. This essay of Ernest Rhys is largely given to subtle analysis of the writings of Miss Fione Macleod. Miss Macleod, the Scotch Celt, in turn devotes herself to the interpretation of W. B. Yeats, the Irish Celt, in the *North American Review* for October. In this young Irishman's writings she thinks she discovers "the beginning of a new music and a new motive." If she is right in heralding a new poet, it is another way of saying that humanity is taking a new hold of Life.

The many friends of Mrs. Celia Parker Woolley, whose word and work are so identified with UNITY's message and mission, will sympathize with her over the death of her father, Mr. Marcellus H. Parker, of Coldwater, Mich. Mr. Parker lived to the good old age of eighty-one, as becomes the sterling New Hampshire stock to which he belonged. He made for himself a useful career as archiect and builder, as many public and private buildings in Coldwater testify. He was not of the too numerous class in these days who are so busy with their "business" that they have no time for religion and the activities that moral and religious interests require. He was a man who did his own thinking and was anxious that the community should profit by the latest word and the most liberal sentiment, and wrought persistently to that end.

Ida M. Tarbell, the successful maker of books, has set herself to the task of writing the history of the Standard Oil Company. The same is to be published in serial form in *McClure's,* the first number of which appears in the November issue of this magazine. The illustrations are profuse and reliable. This story when adequately told will prove more exciting and more marvelous than any fiction ever written. We may trust Miss Tarbell's power in seizing the dramatic situations in the story and of adequately bringing them out. Whether she will have the ethical courage and the economic insight to make her story a valuable contribution to the study of trusts and combinations and their far-reaching influence for good and ill remains to be seen. The closing paragraph of the first chapter is promising. It runs thus:

"Suddenly, at the very heyday of this confidence, a big hand reached out from nobody knew where to

steal their conquest and throttle their future. The suddenness and the blackness of the assault on their business stirred to the bottom their manhood and their sense of fair play, and the whole region arose in a revolt which is scarcely paralleled in the commercial history of the United States."

Prof. Angell on Co-Education.

UNITY readers should not overlook the able defense of co-education that is made in an article on "Some Reflections Upon the Reaction from Co-education" in the November *Popular Science Monthly.* The author is Professor James Rowland Angell, of the University of Chicago, a fact of special significance, in that the opposition to co-education at Chicago University makes it just now a kind of storm center in the conflict between the friends of that system and its numerous and powerful critics. Professor Angell suggests as one ground for this criticism the fear that women will crowd out the men in Western colleges and universities. In 1900 the proportion of women in the course in literature, arts and general science at the University of California was 55 per cent, at the University of Minnesota 53 per cent, at Chicago 47 per cent, at Michigan 47 per cent, and at Northwestern 44 per cent. In this statement the professional schools are not included. When these are taken into account—the schools of law, medicine, engineering, and the like—the relative increase of women students over ten years ago is not so evident. That increase at the University of Michigan in the ten years from 1890 to 1900 was only three per cent, *i. e.,* from 16 to 19 per cent of the whole.

The interesting fact is brought out that already a partial segregation of men and women into different departments is to be observed, as a result of natural economic tendencies. Thus courses in English literature, history and the classics are chiefly attended by women, while those in law, medicine, science and technology are almost monopolized by men. Professor Angell explains this on the principle that each student is seeking the special preparation that will best fit him for life. Since women who expect to support themselves must mostly look forward to teaching as their vocation, they seek the courses that help most directly to this end. The same is true in even larger measure of the young men, each of whom desires to make his college work a stepping stone to his future business or profession. When the field of occupations open to women is enlarged, and when there are more young men in our Western States who can look to their education to give them culture that will not tell directly upon their professional success, Professor Angell thinks that the balance will be more even between the sexes in respect to the choice of studies.

He meets, at length and in a spirit of admirable candor and fairness, the various objections to co-education. They seem to him to have their rise mostly in ideals of education and life which, whatever may be their value elsewhere, are not fitted to our Western democracy of thought and life. He sees no failure ahead for co-education, though it may suffer some modification from natural causes that are modifying all educational theory and practice. His closing words, in an article deserving of a wide reading, are these:

"The deepest and truest ethical tendencies of the time emphasize not division of sex or creed or party, but the unity of social service. And this is social service not in the moralistic, goody-goody sense, but in the sense of actual social function. If men and women are to be fitted for life, with this ideal in its broadest implication as a primary determinant of curriculum and method, then co-education, judged either by its fruits or by its promise, and acknowledging frankly its defects, is unquestionably a hopeful system. When it shows itself clearly disastrous to the solidarity of the highest social interests it will unquestionably be discarded. But it will not be discarded upon any purely doctrinaire considerations of sexual functions and capacities. Meantime each one of us in the last resort tests it all by his own social creed, and with most of us this is at bottom largely a matter of feeling and not a matter of carefully rationalized judgment—a reflection of our own training and surroundings and not a product of our purely logical process. Complete agreement, therefore, upon the merits of co-education is hardly to be looked for in the near future."

B. W. B.

Sunday Night Congresses.

The first of the series of Sunday Night Congresses which have been previously announced on our second page was held last Sunday evening at Stewart Avenue Universalist Church, Rev. R. A. White's. The large and attractive auditorium was well filled; admirable music was rendered by the choir and the organist. On the platform were the President, First Vice-President, a Director, the General Secretary and George H. Perris, of London, who was spoken of as "a traveling Congress from over the water." Mr. White presided. The General Secretray stated the character of the Congress and the special object of these meetings. He said that they were called out of the conviction that if we go deep enough the churches strike common grounds of conviction, and if we go high enough the churches are overarched by common purposes and inspirations. These Congresses were called, not in the interest of controversy, but of construction. They were to ask, "What is the next duty at hand? What can we do together?" The General Secretary said that upwards of twenty churches had invited the Congress to arrange for Sunday evening meetings. More than one-half of these belong on the orthodox side of that imaginary line that is supposed to separate the liberal from the conservative churches.

The first and main address was made by Dr. E. G. Hirsch, who began with saying that religion's highest quest is not a search for God, but a search for man; that our anthropology, not our theology, determines the character of our religion; it is the God in man that represents the devout revealment. He then traced the growth of the social man. Philosophy has been slowly following and reaffirming the prophetic assertions of the higher religions. The aristocratic

anarchy of Nitsche was the culmination of the individualism of the seventeenth and eighteenth centuries. The community of life, the fraternity of man, the brotherhood of the race, represents the gospel of the twentieth century, as it did the message of the great prophets of the past. The individual man was not a man; man comes to his maximum in the plural number, as intimated even in the Genesis myth; and myth, he said, is ever truer than fact, as vision is greater and truer than photograph or picture. Dr. Hirsch applied this principle to the economic problems of to-day; condemned the theory that made of labor a dead commodity to be bought at the market of the lowest bidder. A man was more than a "hand," and capital must not deal in "hands" as if there were not hearts and brains and conscience back of them. These "hands" have wives and children. He denied the right of one man or class of men to degrade the standard of living and protested against the statement of a New York divine that the government should call out a million bayonets to protect the man's right to work for any wages he pleases. He called this "un-American and demoralizing to the corporate man."

Dr. Thomas, who was the next speaker on the program, gave his time to the English representative on the platform, George H. Perris, the editor of *Concord.* He spoke of the American principle which called for a man to respect his neighbor; of the declaration of independence, which was the New Testament in statecraft. He expressed his full sympathy with the Congress and said the spirit of the Congress is growing in England as in America.

Dr. Thomas briefly closed the full evening by calling attention to the growth of the fraternal spirit among the churches, the ripening of public sentiment along lines indicated by Dr. Hirsch. After the singing of a hymn, Dr. Hirsch gave a Hebrew benediction with its English paraphrase.

Chrysanthemum.

Bravest of brave sweet blossoms in all of the garden row;
Fair when most of the flowers shrink from the winds that blow:
Gay when the dismal north wind wails through the tree tops dumb;
Breathing a breath of gladness, is the brave Chrysanthemum.

One is of tawny color, another of cardinal glow,
As the cheek of a sun-warmed maiden and reddest of wine will show;
While some are of gorgeous yellow, like gold in a monarch's crown,
And some of a royal purple, dusted with softest down.

Some of a creamy whiteness, touched to a rosy blush,
As the scent of their lovely fragrance glows with a sunset flush;
Some flame at the breast, pearl-petaled; and lavender-hued are some,
Yet each of them, crude or cultivated, just a brave Chrysanthemum.

Like these have I known some women, fearless where others fail;
Blooming in wintry weather, despite of the wild wind's bale;
Brilliant (mayhap with color), young as the youngest lass;
Formed, too, as the full leaved dahlia, or daisy at Michaelmas.

Shedding the spirit's fragrance over a sea of frost,
Crowning with noontide graces life to the springtime lost,
Filling with fadeless beauty places wherein they come,
As the air is brightened to freshness by the brave Chrysanthemum.

—*Mary B. Dodge.*

THE PULPIT.

The Sermon of the Chrysanthemum.

DEDICATED TO THE CHRYSANTHEMUM SOCIETY OF AMERICA AND THE CHICAGO HORTICULTURAL SOCIETY, BY JENKIN LLOYD JONES. DELIVERED IN ALL SOULS CHURCH, CHICAGO, NOV. 9, 1902.

Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.—Matthew vi:28-29.

When we get back of the creeds and the dogmas, behind forms and the ceremonies, back of all the spires, the arches, stained glass and frescoed walls; back of committees, missionary societies, denominational trustees, synods, councils, bishops and popes, we come to a Prophet of Religion who gloried in the out-of-doors. We come to the Nazarene Teacher who loved to go apart into the solitude of nature. He took his fishermen followers on long walks by the lake side, through cornfields, on roads that skirted plowed ground, neglected waste land and rocky hill slopes. When we stand at the source of Christianity we are strangely unconscious of the presence of texts. He did not teach by chapter and verse, from ancient scroll, however sacred. But he taught of and by and through the leaves, the grass, the birds, the trees, and the flowers.

It takes wide study, intimate familiarity with the religions of the world, the spirit and method of their founders and their leaders before we are prepared to appreciate this outdoor quality, this nature resource, of the founder of Christianity. However tinted with the supernatural, punctuated with belief in miracle or the abnormal, the gospel story is redolent with nature, and consequently it is cradled in a sense of law. It is in its very essence the religion of nature. That is to say, Jesus saw God in life, recognized Him as directing, vivifying and informing the world that now is. Seeds, stones, stars, trees, babes, mothers, sinners, saints were all cradled in the divine, linked with God, touched with sanctity, because they were the creatures of the Most High. He felt the mystery in things near, saw the marvels in things familiar, the God-investment in the besetting beauty. When Jesus asked His disciples to consider the lilies he summoned them to no sentimental task. It was not a pretty simile tossed decorously from a conventional pulpit, environed by man-made laws, but it was a challenge to his hearers to face reality at first hand; it was a call for simplicity of faith, directness of trust, and independence of thought.

What do the lilies suggest? The God investment in the present and the passing environment, the extra-human energy, that is not only powerful but delicate; for it not only swung the planets, but it weaves the delicate fabric of the plants; it compounds the green in the leaf, paints the petals of the rose, and bleaches with incomparable delicacy the lily sheath.

This is the point of the sermon which Jesus preached with the lily for a text. That sermon abides still in the lily and is available for us today who are seeking the sermon of the chrysanthemum. The same divine alchemy has wrought here beyond the power of man to inaugurate, even to analyze. Here also is delicacy of texture and of color; here is variety of form and subtlety of mechanism. Here, as in the lily, is far-off potency, an inevitable significance, a far-reaching law, measureless Providence, that is revealed through the microscope, and this is as inspiring as the revelations that break upon the soul through the longest reaches of the greatest telescope.

Yes, and the Jesus application of the sermon of the

lily is as pertinent in the sermon of the chrysanthemum. The chrysanthemum, like the lily, preaches its lesson of simplicity, of modesty, of humility in regard to Solomon-robes, courtly fashions and the multi-colored raiment of men and women that are so coarse, loud, and vulgar when compared with the delicacy, radiance, and variety of the lilies and the grasses of the field, "which today is and tomorrow is cast into the oven." "O ye of little faith!" cease your anxiety, then, as to wherewith shall ye be clothed! "Seek rather the Kingdom of God and His righteousness, and these things shall be added unto you."

But there are some heads in the sermon of the chrysanthemum which were not to be found in the lily of the field that served as text to the Jesus sermon. The chrysanthemum contains all the sermon of the New Testament with a plus element. It stands for the divine mystery with an added human investment. The chrysanthemum is the divine revelation enlarged, amplified, multiplied, by the creative hand of man. And for us this morning the human investment is the more obtrusive and perhaps the most effective element in our sermon.

The chrysanthemum that God made was a ragged little wayside flower allied to the daisy, much in evidence along the highways and byways of China; a little autumn flower, persistently yellow, which gave it the name of "chrysanthemum," the "golden flower." It is man that has transformed that wayside flower into this gorgeous pride of the florist, the joy of the drawing-room, and sometimes the affectation of the fashionable world.

The author of the "Cyclopedia of Horticulture in America" said in 1895: "The general popularization of the chrysanthemum is one of the marvels of recent horticultural enterprise. In ten years the chrysanthemum has risen from a very inferior position to one of great horticultural and commercial significance." This is true of America, but this "golden flower" is said to have been introduced into England in 1764. England's first chrysanthemum show was held in 1830; sixteen years after, in 1846, the National Chrysanthemum Society was founded. I cannot give the year of the founding of the French Chrysanthemum Society, an organization that represents a large amount of popular as well as professional enthusiasm throughout that flower-loving nation. Massachusetts offered prizes for the best chrysanthemum in 1868. Pennsylvania did the same thing still earlier. But there was no great enthusiasm in the culture of the chrysanthemum among American growers until the appearance of the "Mrs. Alpheus Hardy chrysanthemum" in 1886, the story of which is one of the romances of the floral world.

A California lady proved kind to a Japanese youth when sick on a foreign shore. On his return to his native land he sent her, as a token of his appreciation, a plant said to have been secured from the royal gardens. It proved to be a beautiful white variety of chrysanthemum, with delicately fringed florets. A Cambridge grower paid for it fifteen hundred dollars, and, it is said, realized ten thousand dollars from the sale the first year he put the propagated plants on the market. And now the varieties of chrysanthemum outnumber even the exhaustless rose itself.

Chrysanthemum literature represents a hundred books besides the extensive literature in magazines and other technical publications.

Today the chrysanthemum may well be called a man-made flower, for it thrives best in artificial conditions. It rewards the glass protection. It does best in pots. It prefers to grow on what the florist calls the "bench" in six inches of soil, rather than in the bed made on the breast of earth. The endless variety of color, form, and size has largely been secured by artificial fertilizations, by human vigilance and skill in encouraging sports, and guarding and multiplying the same when they appear.

The chrysanthemum comes in the fall, when the flowers of the field are chilled and smitten by the frost. It is not afraid of the city, with its murky air, its smoke-clouded sky. It rewards the care of the washerwoman and responds to the skill of the expert scientist.

This human investment is full of sermon-material, if for no other reason than that it at least is a matter of knowledge. The providence that produced the gold flower by the China wayside may be well called "inscrutable," for it is allied to the fundamental forces of nature, the complex weavings of law, the slow unfolding that is measured by unnumbered æons of time. But the providence that transformed that wayside flower into these great blooms of yellow, bronze, purple, and white is scrutable, because they represent human ingenuity, the painstaking wisdom of man, whose triumphs are measured by decades.

He who studies this human element in chrysanthemum studies the laws of God at short range and recognizes the co-workers with God as his neighbors. Our own "Uncle" John Thorpe, of the South Park Commission, of Columbian rose-garden fame, is one of the earlier creators in this field. Our J. C. Vaughn is also one of the successful *makers* of the chrysanthemum. If you want to see a foreman of the Lord in his garden-making activities, go and call on Mr. Elmer E. Smith over in Michigan or mingle with Professor Bailey's undergraduates in Cornell University. There is something startling, profoundly moving, something religious, a prayer-compelling awe in the work of these men. See them lay bare the sacred organs of creation with their floral scissors! Watch them while they transfer with camel's-hair brush or toothpick the pollen of the white blossom onto the pistil of the yellow. Says the book: "Let it be done on a clear, sunlight day, early in the day, where the air is fresh and circulating," and then, "with God be the rest." We must wait and watch through long weeks to see what the result will be—whether bronze or purple, cream or orange. We must wait and see. Again the book tells us that "the chrysanthemum is a gross feeder." It must be fed high until the buds begin to assume color, and then "let all forcing cease." Again we read that "depth of color is secured at the cost of delicacy of form, heavy colors, graceless habit. You improve the size at the cost of the quality."

Here is a mixing of colors more delicate than any known in the laboratory. But the books also tell us that "the conditions of culture are within well defined limits. The florist can work *with* but not *against* the natural tendencies. They have given up looking for a blue chrysanthemum, as they have ceased to expect a blue rose; when asked why, the only answer is that through thousands of years none such have been produced. There is, indeed, a Japanese fable, the home of the chrysanthemum's greatest triumph, that a king once ordered his florist to produce a blue chrysanthemum under penalty of his life, and one, one only, was produced. But the American professor suspects the honesty of this work done under "political pressure," his faithlessness probably being justified by home observations. He suspects that the color "artist" had something to do with it. And I notice that rule 12 of the Horticultural Society of Chicago says: "Gummed or dressed flowers are debarred from premiums."

I have already said enough to show that we are wise in using the one word "culture" for the triumphs of the hotbed and the nursery. The work of the gardener and the school-teacher is very closely allied, and the

same two obstinate elements enter into every result. The old words find new emphasis in our sermon of the chrysanthemum—heredity and environment; the pre-natal impulse, the extra-human investment and the post-natal training, the human care, the unchangeable center, the ever-enlarging circumference around this center.

I need not stop long in making the human application of this chrysanthemum culture. You can modify, enlarge, beautify, ennoble, individualize indefinitely, the human stock if you are wise enough to go with and not against nature. And further, some day you will be willing, perhaps, to more wisely shape the tendency itself. The law of hybrids, the principle of cross-fertilization, scientific selection in parentage, is not a thing of floral limitations. The achievements of the greenhouse, the poultry yard, and the barnyard suggest possibilities more awful further on and higher up. And wherever there are possibilities there are also responsibilities. Every opportunity, in the eye of God, is an obligation. That which is spelled "privileges" in the dictionary of earth is spelled "duties" in the dictionary of heaven.

I have spoken of the human investment in the chrysanthemum. It is time I spoke of the contribution of the chrysanthemum to human needs. The sociology of our flower is more interesting than either its botany or its theology. The fragments of the story already hinted at show that this triumph of the greenhouse has been made possible only by virtue of human combinations. Co-operation and competition have been doing their work here as well as in all the fields of human industry. And the chrysanthemum in its present supremacy, in its infinite variety, in its mighty power to charm and soothe, has been made such through the combinations of men and women. It has grown on the enthusiasm of organization. It is the zeal of co-operation that has produced it. What began in individual adventure, in personal and private curiosity, must end in a public need.

The sociology of the chrysanthemum has passed or is passing through three stages of development. In this country, at least, the primary inspiration was a financial one. The alleged ten thousand-dollar triumph in one season of the "Mrs. Alpheus Hardy chrysanthemum" in the year 1885 or 1886 appealed mightily to the commercial side of gardening. The chrysanthemum had proven itself a bonanza; it was indeed a "golden flower," and by it gold was obtainable. New and startling varieties were boomed, and doubtless much money was made by chrysanthemum culture; doubtless also much money was lost. For commerce is a fickle and fell goddess—she slays the nine that she may crown the tenth devotee.

Following hard after the money craze came, as always in the wake of commercialism, the society craze. The chrysanthemum became "quite the style, you know." It became a society "fad." New varieties were named after society leaders, and the chrysanthemum show became a social function, patronized by the "smart set," and the dresses which the lady patronesses wore attracted more attention than the flowers whose regal color and show they foolishly emulated.

Then came or is coming the third and more lasting passion—the scientist's passion to achieve and the artist's love of the beautiful. The golden flower has begun to be loved for its own brave sake. The great achievement brought its own high rewards, and through the chrysanthemum the world became a little more conscious of the high truth that beauty is ethical; that the flowers are not only a link in the cycle of botanical life, but they are missionaries of peace, messengers of humanity, witnesses to the truth, apostles of the gospel of love and duty.

And so the chrysanthemum is now coming into the fourth stage of inspiration—the inspiration of democracy. The saddest sentence I came upon in my preparation for this sermon was this one from Professor Bailey: "Chrysanthemum exhibitions have not reached the heart of the people here as in England or in France." Alas, that it is so! Where is our boasted democracy? Where is our faith in the common people? Where are the evidences of popular education? In a trade journal for one year, published in London, I picked through the other day the detailed accounts of over one hundred and fifty chrysanthemum shows in England alone, some of them held in all sorts of out-of-the-way places; in most inaccessible halls, gardens, chapel-yards, parks, orchards, and forests, and the reports showed that multitudes flocked to see. I understand that this popular enthusiasm is carried even higher in France. Admittance to these shows in France, like England, oftentimes costing fewer pennies than it does dimes in the United States of America.

In one of the annual bulletins from the horticultural department of Cornell University the silly habit of naming chrysanthemum varieties after living society leaders, oftentimes attaching the Christian name, with the prefix of "Miss," "Mrs.," or "Mr.," is deplored, not only because of the obvious vulgarity of such advertisement of men and women not yet dead, the bad taste displayed, but the scientific inconvenience of such complicated nomenclature. We are told that buyers in ordering a "Miss" often get a "Mr."

The most inspiring sentence I found in my reading was this: "Chrysanthemums are for the common people as well as florists." In this connection the expert grower says: "If you cannot afford pots, plant them in small soap boxes and they will do as well." This hints at the prophetic age of the chrysanthemum, its triumphs yet to come. I would not be contemptuous of the stages already passed or passing in the development of the chrysanthemum. Floriculture is a high and refining industry, and I am glad of any legitimate earnings that may come to this highly specialized form of labor. And in the language of another Cornell bulletin, I would say: "If fashion were henceforth always to produce so many beauties as it has in its chrysanthemums, it may be forgiven for its endless records of follies." And this bulletin prophesies that "the vicious habit of naming after society leaders and prominent persons will yet yield to a more scientific method simply because it will be discovered as bad taste, if for no other reason." George W. Childs has what I am told is a poor cigar and a chrysanthemum bearing his name.

Horticulture is yet to acquire a dignity that will rise above this kind of aristocracy. The love of the beautiful, the third stage in the development, will not be satisfied in the mere accomplishment or possession; beauty is too intimately allied to goodness. The chrysanthemum must become a missionary to the class of people who most need it. It must become an evangel of the alley, a missionary of the back streets, a visitor to the slums.

Chrysanthemum societies and horticultural associations have some uses as "Leisure Class Activities," but when their exhibitions are associated with so many society attachments, display of costly glass, table silver, and banqueting decanters, most of all when the admission price is practically prohibitive to the great masses, they know not their own, and they carry within themselves the elements of self-destruction.

I have read of a "Corn Exchange Chrysanthemum Show" given in England, admission to which was free in the afternoons, and at the close of the exhibition the exhibits were auctioned off for the benefit of a hospital.

It is an event worthy of note that next week the Chrysanthemum Society of America, in connection with the Chicago Horticultural Society, will make their first annual exhibition in the new statuary hall of our Art Institute, of which Chicago should be justly proud. This is an event that ought to bring an added touch of refinement into our lives, a moment of pause into our hurry. But its power for good is largely crippled by the 50 cents admission. A far more significant event, to my mind, is the free chrysanthemum show that was given last week by the Lincoln Park Association in the greenhouses of the park. These flowers belong to the people. They were raised for the people, and they must have administered to all the people.

History abundantly proves that true art is necessarily democratic. It thrives only in the atmosphere of democracy. The great pictures of Florence were painted when the art critics in Florence were the masses, the common people. Great chrysanthemums, like great statuary and great paintings, will come only in response to the call of a public passion, a widespread hunger for beauty.

The chrysanthemum is today allied to the gospel, and its practice more than to the exchange and its patrons. I rejoice in so much of public taste and floral enthusiasm as will give to a few thousand ladies and their escorts the pleasure of the great flower exhibit this week in the Art Institute. But, alas for Chicago, if the bulk of those who patronize it go hither in carriages! When the Chicago Horticultural Society rises to its great opportunity and when the Chrysanthemum Society of America gets down to its great national work its exhibition doors will be thronged with artisans, their wives and children. Streams of humanity will pour into their exhibits from the great boarding-house realms of Chicago. Its patrons will come none the less from Lake Shore Drive and from Michigan avenue, but all the more from Archer avenue and "beyant the tracks."

I plead with these societies to help us realize the democracy of beauty, the popular element in true art. The hunger of the human soul for the beautiful is universal, the love of flowers is planted deep in child and woman's heart, whether they live on Halsted street or on Drexel boulevard. I want to see the time when the churches in connection with the public schools, under the direction and lead of such expert organizations as are to give us the exhibit next week, will arrange for great floral exhibits, chrysanthemum competitions among the children of our schools, the homes of our artisans, as well as in the conservatories of the wealthy. Possibly among this artisan class today lies the sincerest love of flowers, the keenest appreciation of beauty found in Chicago.

Last summer in a little town of four thousand in Wisconsin, a leading citizen showing me the town, drove me to see a little triangular piece of ground which was a dream of beauty, one radiant bouquet, the sides of which were perhaps one hundred feet long, admirable in arrangement, splendid in cultivation, luxuriant in bloom. And this same "first citizen" told me of how that neglected triangle which nobody cared for and nobody claimed, and which to this day nobody knows who owns, marked a rubbish heap, an eyesore to the community the receptacle for old tin cans, the rendezvous of mischievous boys throughout the fifty or more years of its history, until two years ago a common day laborer and his wife, a "dollar-and-a-half man" at the zinc mills, living half a block away, took possession of it, for there was no one to forbid, and converted it into that beauty spot that became the delight of children and the shame of the opulent. So that this year the town realized that there were five or six more such triangles in the city, and the well-to-do were taking hold and were converting them into garden spots.

Oh, there is a democracy in beauty! There is character-making power in flowers. Patriotism can be grown in a garden, and we will never have true patriots and great statesmen, much less Christians worthy the Nazarene leadership, until we democratize our tastes, convert these industries of leisures, these societies in the interest of the elegant, into democratic centers of the beautiful, that will awaken a passion for the public weal. We must plant our chrysanthemums in the hearts of the people and make them bloom into civic pride, public honor and national integrity.

My sermon of the chrysanthemum is done. Its lesson is plain. We will cease to look for blue roses or blue chrysanthemums, either in society or in the greenhouses. Let nature hold that rare pigment in her secret chambers and give it forth only when and how she may. But we can take the common wayside flower, the weed of the garden, such as so many of the homely relatives of the chrysanthemum still are, and by training, protection, by adequate nourishment and just appreciation make them yield a bloom that is ever charming, alluring, inspiring. Then, and not till then, will we have considered the lily as a type of the divine investment in this life and the chrysanthemum as the type of the divine investment plus the human enlargement. God's providence prolonged by the human arm; His revelation written out by the fingers of man, and the gospel of the Master made potent by being made common, made universal.

The Bells in Memory's Tower.

On the fifth day of my journey across the Syrian desert, the air above lay dead and all the earth was still and lifeless as some dispeopled and forgotten world that rolls round and round in the heavens through wasted floods of light. The sun shone down more mightily now than ever, and as I dropt my head under his fire, and closing my eyes against the glare that surrounded me, slowly fell asleep, but after awhile I was gently awakened by a peal of church bells—my native bells—the innocent bells of Marten.

Since my return to England it has been told me like sounds have been heard at sea, and a sailor becalmed under a vertical sun has listened in trembling wonder to the chimes of his own village bells, *"Kinglake's Eothen."*

In the mind of man there are caves of thought,
  Where the yesterday's jewels are stored away;
In his lovely hours to his vision they're brought,
  To glisten and shine in the light of to-day;
All pictures of beauty in blessing abide,
  All musical sounds their echoes far fling;
They come and they go as strange as the tide,
  While bells in the tower of memory ring!

They tell us at times in calm of the sea,
  Afar from the whispering breath of the land,
The mariner hears the bells pealing free,
  Which joyously greet him when he touches the strand;
Enraptured he listens to magical notes,
  All melted to tears with fancies they bring,
And the beautiful past before him then floats,
  As the chimes heard in childhood outring!

Even so in the desert distracted and lone,
  The wanderer wakes from dreamings most drear,
As spell of his home-land is over him thrown,
  By greetings of gladness saluting his ear
The sunshine ablaze in silence profound,
  Seems waiting in awe for angels to sing,
When startled, he hears enchantment of sound,
  For bells of the past deliciously ring!

Ah! thus in the days that ever may come,
  In calm of the ocean or wilderness wild,
When exiled from pleasure and comfort of home,
  May music be ours which greeted the child;
May bells of the past in beauty ring out—
  The memories pure to which we shall cling,
A conquest of dread and all desolate doubt,
  The Eden of earth around us to bring!

WILLIAM BRUNTON.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER IV.

CONSIDERATION FOR OTHERS.

Proverbs or Verses.

"It is a secret sympathy,
The silver link, the solemn tie,
Which heart to heart and mind to mind
In body and in soul can bind."
—Sir Walter Scott.

"Give unto me made lowly wise,
The spirit of self-sacrifice."
—Wordsworth.

"A forced kindness deserves no thanks."
"A word of kindness is better than a fat pie."—Russian.
"He merits no thanks that does a kindness for his own ends."
"Kindness breaks no bones."—German.
"Write injuries in dust, but kindnesses in marble."

"Politeness is to do and say
The kindest things in the kindest way."

"One ought to remember kindnesses received, but forget those one has done."

Dialogue.

Have you ever been in a street car and seen an elderly lady enter when the car was full, and some one, perhaps a young lady or a young man, rise at once and give the older person a seat? "Yes, it does happen sometimes," you say.

And what do you call an act of that kind? "Why," you answer, "it is a form of generosity." True, but I think it is a great deal more. Can you suggest another name for it? The person in that case does not really divide what he has. He gives it up altogether in surrendering his seat. What is his motive?

"O," you explain, "the person who has entered the car is old, and finds it difficult to stand, and we owe consideration to old people."

There is the term I have in mind—*consideration for others.* Yes, that is a beautiful habit, which I should like to talk about today.

When you start to say something unpleasant to one who is listening to you, and stop, why do you hold back? "It may be," you explain, "because we do not like to seem disagreeable to others."

But is that always the reason? Can it come from any other motive? "Yes," you add, "we may not wish to hurt their feelings." You think, then, do you, that we ought to stop and consider the feelings of others when we are speaking?

And do you imply that when a person is away and not hearing you, it may be all right for you to say all the disagreeable things about him you please, because he cannot hear you? "No," you admit, "that, too, may not be right."

But why not? They do not hear what you say. They may never know about it. You do not hurt their feelings. Why should you care?

"True," you continue, "but we may do them an injury just the same." How, in what way, I ask? "Why," you answer, "it may cause other people to dislike them."

What is this habit called, talking about others or saying mean things about them when they are not present? "Talking behind their backs," you suggest. Yes, but what one word is used to describe it? You have already mentioned half of it—something about "backs."

"Backbiting?" Yes, that is the term. And why is backbiting wrong? "Because it is an injury to another." But what should be the motive or habit on our part leading us to be cautious in that regard? We have named it already. "Consideration for others?" Yes, that is it, surely.

Can you tell me further how we may show consideration for others? For example, what could we do for a person who comes into the house extremely tired?

"O, there are all sorts of things," you say. "We can try and relieve him for a while from anything else he may have to do in the house, make everything as comfortable for him as possible, give him all the chance to rest he needs."

Again, suppose a number of persons are in conversation together and there is a subject mentioned which is very painful to one of those present. What might you do in order to show consideration for him? "Try and turn the subject, leading off the conversation as quietly as possible in another direction?"

But, best of all, what can you do when there is danger of such a subject occurring? "Why," you point out, "we could be on the lookout not to mention it at all, so as not to give him pain." Yes, that is a very nice point, although people very often forget about it.

But there is another way by which we can show such consideration for others. You know sometimes people have instincts which they cannot control. There are some things they are peculiarly afraid of, and the fear is of a kind they can never conquer. Certain persons, for example, have such an instinctive fear of some insects or of certain animals.

Do you think we ought to regard such feelings? "It depends," you say. "Why should they not try to overcome such fears?"

Yes, I answer, but I am talking of those fears which are instinctive, and which *cannot* be conquered. "Well," you admit, "if there are such fears, it may be right for us to take them into consideration."

There are persons who have an intense shrinking from dogs. They almost tremble or are made sick at seeing them. Now, do you think it would be right for a member of the home where that person lived to have a dog in the house just for his own pleasure?

"No," you confess, "out of consideration for the feelings or temperament of the other, we ought to make a sacrifice of our own pleasure."

I wonder if you can think of the name we naturally give to the persons who are most considerate of others? What should you say was the chief difference between the common man and the gentleman?

Is it a matter of family? "Yes and no," you hesitate. You mean, do you, that even a person without any family connections could be instinctively a gentleman? "We certainly think that is possible," you reply.

But what if he had no special education, no training in manners. Is such a person ever called a gentleman?

"Sometimes," you insist. And what leads people to apply that term especially to him? "O," you explain, "it is because he is so gentle or delicate in his conduct with others."

Then you really believe, do you, that this habit we are describing, consideration for others, is the first mark of a true gentleman? It means, does it, trying not to hurt other people's feelings, being considerate in what we say about them, or what we say to them, being of service to them in little ways?

But suppose such a person is gentle in this way to people he is fond of, or to members in his own home, showing true consideration for their feelings, but is regardless about people with whom he is only slightly acquainted. Is he a true gentleman?

"No," you assert. Well, why not? He shows consideration for the feelings of others. "Yes," you add, "but he does not do it always—he makes distinctions." Then you really feel, do you, that one ought to show such conduct for others everywhere?

By the way, when is it hardest to show consideration for others? Have you ever thought of that? "It may

be," you tell me, "when we dislike the person we are showing a consideration for." Yes, it does come hard under such circumstances. You are right. It is much easier to do this for the people we like.

But how is it, whether it be in the case of people we like or in the case of strangers? When may it still be very difficult to be on the lookout to show such gentle consideration? "Well," you say, "it comes that way sometimes when we are very tired."

At any other times that you think of? How about those occasions when you are "cross" or "out of sorts?" Does it come easy then? "No," you admit, "it may be hardest of all then."

Have you ever been on a street car, or traveling, for instance, where the car is pretty full, and seen one person occupy space for two persons? Is it right to do that?

"Yes," you insist, "if nobody needed the seat." But what if some one enters, and there are a number of persons doing the same thing, which sort of a person usually moves up and relinquishes half the seat? "Why," you suggest, "it would be the person who shows consideration for others."

But when are we the least inclined to do this, or when is it hardest for us to do? "O," you explain, "it is when we are tired."

Yes, that is true, and we have to be on the lookout then. Sometimes just from being tired we can be very selfish and inconsiderate. Watch a street car and observe the kind of persons who never move or offer to divide their seat. See how easy it may be on such occasions to read people's characters.

Again, suppose a car is full and two persons enter, one a very old lady, rather plainly dressed, and another a pretty young lady handsomely attired. Which one will probably be given a seat first? "O," you exclaim, "the pretty young lady."

But now think of it. What would be the true way for a gentleman—to give his seat to the old lady or to the young woman? Which course would show the real consideration for others? "As to that," you acknowledge, "probably it would be to give the seat to the old lady."

Then why do not people think more about such things? "Perhaps," you suggest, "it is because they have not cultivated this habit of consideration for others."

But does this habit always make people popular? Do you fancy, in that instance, if a man gave his seat to the old lady, the young woman would like him and admire him for it? "It would depend on the young lady," you answer.

For what persons, then, are we to show the most consideration, for those who are strong like ourselves, or for those who are weaker than we are?

"Why," you say, "probably it should be for those who are weaker than ourselves." What class of persons do you mean by that? "It may be old people," you suggest. "It may be very young people. It may be persons who are lame or blind. It may be persons who have no way of defending themselves."

But what of those who may ordinarily be just as young and strong as you are, but who may be ill, who may be suffering from pain? If there is any time in the wide world when we can show consideration for others it is when they are sick. But it is often then that it comes hardest, because we have to suppress ourselves in all sorts of ways. The true gentleman is able to do it, nevertheless.

Points of the Lesson.

I. That consideration for others has to do with small things as well as great, and may come even harder in the small things.

II. That consideration for others may require severe effort on our part, in order to overcome selfish inclinations.

III. That in consideration for others, the effort may have to be greater when it is for those we care for the least or for strangers or foreigners.

IV. That consideration for others comes the hardest when we are tired or out of sorts, when we are nervous or in state of discomfort.

V. That consideration for others is not simply a form of gratitude or politeness, but a feeling of human kindness and a desire not to hurt the feelings of others; but if possible to add to their happiness.

Duties.

I. We ought to be considerate of the feelings of others and not give them pain by what we say to them if we can avoid it.

II. We ought to be considerate of others and not say evil things about them if we can avoid it.

III. We ought to be considerate of the feelings of others when sick or in trouble.

IV. We ought to be considerate of the feelings of others who are not as strong as we are.

V. We ought to be considerate of the feelings of others, because it is the act of a true lady or a true gentleman.

VI. We ought to be considerate of the feelings of others by trying to cause as little pain or trouble to others as possible.

Dialogue.

"Today while the sun shines, work with a will."

FURTHER SUGGESTIONS TO THE TEACHER.—Naturally this is but a feeble introduction to one of the most important subjects in the whole domain of applied ethics. Yet it would be a mistake to carry the discussion too far, lest the young people tire of it. At least one further lesson might, however, be devoted to it, taking up such additional points as may occur to the teacher or be adapted to the experience of the class members. In one way or another the same subject must come up again and again in other forms in any scheme of ethical instruction. One's whole life is but a single prolonged lesson on this special topic, as it is borne in upon us in a thousand ways how much joy or pain we may give by the gentleness or callous roughness we display in dealing with the feelings of others. A teacher can surely illustrate this in a great variety of forms, although it should be done without too much preaching or moralizing. Something, at any rate, will be accomplished if the attention of the young mind is called to these points and one's thoughts are started in that direction, even if the suggestions are not put into practice until years afterwards. Observations of the violation of this habit are brought home to us every day of our lives. The adult can teach here from what he sees himself in the world around him. All that we have ventured to give in this outline is a few scattered hints capable of indefinite expansion.

Higher Living.—XXXI.

"The problem of the children is the problem of the state."—*Jacob Riis.*

Man might live at first
The animal life; but is there nothing more?
In due time, let him critically learn
How he lives; and the more he gets to know
Of his own life's adaptabilities,
The more joy-giving will his life become. —*R. Browning.*

In morals and social action, as in physics, it is common to find that we act under the dominion of a number of influences, and submit in our decisions to what the physicist calls a resultant of forces.—*S. Weir Mitchell.*

I contend that we can educate young girls in such matters without injuring them mentally or physically in the slightest degree. I offer no suggestions that make them feel uncomfortable; I let the suggestions and questions come from them. Let them ask questions about whatever comes to them, and by answering them in a faithful, truthful way you can satisfy them without hurting them in the least.—*Dr. Rachel Hickey Carr.*

You are touching manhood now, my dear Laddie, and I trust that as a man your mother and I may always find reason to regard you as we have done throughout your boyhood.

The great thing in the world is not so much to seek happiness as to earn peace and self-respect. I have not troubled you much with paternal dialectics—but that bit is "ower true" and worth thinking over.—*Huxley to his son.*

Probably very much can always be done towards preventing the rise and development of precocious sexuality, by proper instruction at the right moment, which undoubtedly comes at different ages in different children. The subject in general is sure to be suggested to every child by the numerous unavoidable observations and hearsays of almost every day. The coming of a new baby in the house, the brood of kittens, or of birds, or of puppies, which is so interesting, certain allusions, so bound to occur in perfectly legitimate conversation or literature—all these are sufficient to awaken a curiosity which would better be properly, rather than improperly, satisfied. The trouble so very frequently is that all these things are left to be explained and commented upon by half-informed companions, or else by vicious associates who indulge themselves in thus opening the eyes of the virginal child. Much better in every way would it be for parents to inform themselves of the best means of imparting proper instruction concerning the sexual functions, and then to do this, delicately, it is true, but fearlessly, when the time for it seems ripe. If the parent be pure in heart and wise in mind no difficulty whatever need be apprehended or, as a rule, experienced. All the instruction that it is necessary to impart is accepted by the normal child, as are all other bits of current information, innocently and even sacredly. If the proper word be said such information can easily be guarded from undue attention or comment by either the particular child instructed or by his fellows. Where, however, the parents themselves are too impure, or too ignorant, or too low or vicious, the question arises, Should not someone else do this important work for them? To which the emphatic assurance is, Yes. It ought to be and properly is the function of the physician, the clergyman, the teacher, the somehow better-off neighbor to do this, both in the best interests of the child and of the community. Instead of, as now, clergymen mystifying and supernaturalizing such matters, physicians neglecting their obvious duty respecting them, and benevolent people generally thinking it unwise and immodest to even speak of them, it should be assumed instead that no child can be trusted to the leadership and teachings of ignorance, either safely or rightly.

Indeed, it cannot be too frequently or too forcibly said that children should be intrusted to the arms of intelligence and consequent accountability, rather than to the embrace of the ignorant, or reckless, or vicious irresponsibility, which so often inaugurates the course that leads to ultimate destruction. Again, it should be repeated that one of the most important reasons for properly instructing children in regard to sexual differentiations and functions is that it saves them both from a long-continued, morbid tension of mind, which leaves its indelible mark, and likewise from an experimentation designed to fill out possible meanings, which is very natural, and yet is no less dangerous notwithstanding. Better by far the easily born knowledge of the facts than the strained wonder as to their actuality or their meaning. For, with the terrible force of sexual passion urging to culmination of some sort, and with no proper knowledge of its meaning, its sacredness, its management given, what wonder that the indifernt license of the savage so frequently becomes the emphatic perverter and destroyer of civilization? Undoubtedly, then, children should be accurately taught concerning the sexual function; for nearly all children can be worthily inspired concerning its conservation both ethically and spiritually, as well as physically, and its application to the interests of themselves and the race, and this, generally speaking, will go the farthest of all toward saving them.

To just what extent instruction is to be given, however, and how, is often a puzzle, even to those who feel most truly and deeply on the subject and are best prepared to give it. By way of helpful illustration, let the little girl be told simply that in order to some day be a beautiful woman and be loved by the chosen one of her dreams, and also the mother of beautiful children she must be very careful not to talk about these matters to anyone or allow anyone to talk to her except mother; else her after life may prove a failure just when she most expects it to be a happy success. And the little boy can be easily enough told that if he wishes to grow to be strong and capable of beating everybody in the race of life, he, too, must be very careful in just a similar manner to talk with father about these matters, rather than with anyone else. Beauty of development for young girls, and strength and endurance for young boys, constitute the natural, and consequently the most forceful incentives to right thinking and acting in this respect. Much more so in every way than do the stilted moral and spiritual incentives, which children can neither comprehend nor recognize in the thought and conduct of others.

But, in order to make even the best incentives effectual, there is a crying need that children should be kept very close to their parents as long as possible—that is, if the parents themselves be fit companions for their own children. The too common practice of parental desertion as soon as children are supposed to be able to take care of themselves is simply and fully reprehensible, for children, no matter how premature seemingly, are never able in this dangerous connection to take proper care of themselves so long as they remain children and have not become adults. They are still so irregularly developed, so unstable and unbalanced in various directions, that they need, at every step of this peculiar growth, the oversight, wisdom, protection, guidance and companionship of older people, who can assume responsibility and rightly fulfill it for them, and yet not obliterate the child personality as such. Hence the dividing of families into older and younger members, the division of society into parental and child groups, the relegation of children to special Sunday school and day school groups is certainly not the natural way of helping them to become properly balanced men and women later on.

Yes, let families, even at the cost of much sacrifice, keep together, go together, work together, learn together, play together as much as possible; let the older youth and younger children be brought up together; let society, and church, and state see to it that all grading shall be inclusive of these very people who ought to be kept together, instead of being according to some plan dictated by adult convenience or comfort or economy, and I am sure that this one factor of child unnurture and neglect will be obviated, to the everlasting profit and eventual comfort of all concerned. And not only do children need such a mixed companionship, but so do adults, none the less. For, only as the latter really learn, and so become able to appreciate the significance of childhood, are they likely to ever grow into that purity of conduct, of language and of thought which best conserves both individual and social interests, while, again, if adults are ever to become as little children they must needs live in their real presence, and be constantly imbibing childlikeness, according to nature's own plan. Considerations never so good, of a mere child of straw, or even of the best pedagogical child, or the most promising theological child will not do for the race what a simple, continuous living with nature's own children may do for us all, of whatever age or condition.

SMITH BAKER, M. D.

THE STUDY TABLE.

The November Magazines.

It is touching to see how diligent our magazines are in gathering up the crumbs that fell from the literary table of John Fiske. Last week we spoke of the *Cosmopolitan's* find of John Milton, in the November number. This week we are glad to call attention to the fact that the November number of *Harper's* is enriched by an article on "Evolution and the Present Age," the closing paragraph of which is characteristic of this devout philosopher. He faced the universe and saw that it was good.

"As the disclosures of the past century become assimilated in our mental structure, we see that man is now justified in feeling himself as never before a part of nature; that the universe is no inhospitable wandering-place, but his own home; that the mighty sweep of its events from age to age is but the working out of a cosmic drama in which his part is the leading one; and that all is an endless manifestation of one all-pervading creative Power, Protean in its myriad phases, yet essentially similar to the conscious soul within us."

It is also interesting to note how slowly Bible topics that were once confined to so-called theological journals creep into general literature. F. G. Kenyon's article on "How the Bible Came Down to Us," in the same magazine, is an easy lesson on a topic that heretofore represented the all-too-dry monopoly of the theological school.

The Century Magazine finds in the two stanzas of Edwin Markham's entitled "The Gray Norns," material for a mystical page illustration that increases the haunting suggestiveness of the lines, which we venture to reprint:

What do you bring in your packs, gray girls?
"Sea-sand and sorrow!"
What is that mist that behind you whirls?
"The souls of to-morrow!"

What are those shapes on the windy coasts?
"The dead souls going!"
What are those loads on the backs of the ghosts?
"The seed of their sowing!"

Who is the "spellbinder" and what are his methods? Read Curtis Guild, Jr.'s article in the November *Scribner*. The "spellbinder" represents the bad method of a good thing. It will be a sad day for the United States when it becomes stolid to oratory and when the crowd must be invoked by the clap-trap of the politician rather than by the mastery of the thinker and the statesman. The recent campaign in Chicago organized by "Billy" Lorimer was an humiliating one. A vaudeville show with tumblers and singers drew the crowd. This might be a good thing; probably was innocent; but when the crowd was gathered then the "spellbinder" proceeded to pettifog and mystify the most unwary and exposed voters in the city.

St. Nicholas.—Children of a larger growth may well keep up with and then preserve Howard Pyle's "The Story of King Arthur and His Knights" that is to appear in *St. Nicholas*, the fore-word of which is found in the current number.

Carroll D. Wright is now much in the public eye, and the character sketch of him in the *American Review of Reviews* is timely. There is no man whose judgments and whose influence are more in the balance just now than this vigorous labor commissioner and recorder of the Coal Arbitration Committee appointed by President Roosevelt. It is fitting that a study of John Mitchell with some admirable portraits should follow in the same magazine.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Battle Creek, Mich. There was a little halting on the part of the Independent Congregational Church of this place this fall. There was a resignation, a spiritual and financial awakening and a recall of resignation, and the Rev. S. J. Stewart is now facing his work with renewed courage on his part and a quickened conscience on the part of his hearers—we mean a conscience that has reached the pocketbook. The laymen seem to have awakened to a realization that religion means business and business methods, and if a church is worth attending it is worth attending to. This revelation which has come to Battle Creek is sorely needed in many other places. The man who makes the church an accident in his life to be attended to and enjoyed when there are no other interests to clash may be a good man, but he fails to be a good administrator of his affairs.

Foreign Notes.

SUNDAY REST.—The *Bulletin*, published by the Swiss section of the International Federation for the Observance of Sunday, as supplement to the *Journal de Geneve*, and distributed gratis with other Geneva papers, is a more than usually interesting number. One of the first paragraphs to catch the eye under the caption "Tyranny and Liberty," is the following, signed: A French journalist:

"Walking one day with one of my compatriots down a New York street that was absolutely silent, he exclaimed impatiently: 'What tyranny to force people into boredom one day in seven! Only see how dull, mournful and tiresome everything is! Not a shop open, not even a tobacco dealer's! Not a carriage! Not a theater! One could perish with ennui!'

"Tyranny," I replied, "where do you find that? Who compelled these dealers to close their shops? They are glad to do it. Tyranny! Is not that rather on your side? You would like to have at your disposal people wearying themselves one day more, having no leisure to spend in the bosom of their family or in taking the air. You find these streets melancholy. As for me, I think just the opposite; behind these closed doors and this peaceful aspect I see united families, I see thousands of men withdrawn for one day from brutalizing labor and developing their heart and soul; I see them enjoying together good reading which will leave pleasant memories; I see letters written to absent ones whom they now have time to remember. Heaven grant that merchants everywhere may come to follow of their own accord the example of those of New York!"

This is followed by extracts from a discourse by Mr. Hyacinthe Loyson on the day of the family. Mr. Loyson cites the example of Alfred, the Great, dividing his day into three periods of eight hours each, one devoted to public and social duties, one to the needs of the body and the third to reading, meditation and prayer, and points out that here King Alfred anticipated the demand of the modern workingman for a day of eight-hour periods.

Mr. Loyson doubts whether, under existing conditions, it is possible to give all workers an eight-hour day, though hoping that in some more or less distant future it may be. What he does deem now to be reasonable and just, and more necessary for the workman than for others, is a life divided into three parts, whatever the proportion between them may be.

In passing he pays his respects to the brain-worker, who, no doubt, in many cases, puts a greater strain on brain, nerves and his whole organism, than the manual laborer. Nevertheless he is only exceptional in the great army of workers. So, too, the honestly rich, who make an honorable use of their wealth for themselves, their families and society, are also workers in their way. Those only in the cultivated class are

outside the law of honest, useful labor, whom President Roosevelt has called "the rich criminal class." Those who grow rich by universal speculation and murderous trusts, and who live in idleness, luxury and pleasure. With these belong malefactors of another class, those pretended intellectuals, who are too often only corrupters of the public with tongue and pen. Away with those who corrupt the springs of public intelligence and public welfare!

It is for the manual laborer particularly that Mr. Loyson proclaims the necessity of the Sunday rest-day, because they are the most numerous, both in town and country, because they form the very substance of the nation, and because they are from a certain standpoint the most suffering and oppressed.

Many beautiful things have been said about labor and none too beautiful. It is a law of liberty, of competition and productiveness; such is the law of work, but not of excessive toil. In the Orient people do not work enough, in the Occident, in Europe, as well as America, they work too much and labor becomes a bondage. In vain the French Revolution proclaimed liberty to the worker, freedom and equity to the serf, if he is still bound to matter and must still moisten with his sweat, if not with his tears, the furrow he plows or the machine he handles! In vain what was accomplished by the French Revolution, if when evening comes, the laboring man can only turn homeward—if, indeed, he does not stop in some saloon by the way—after his children are put to bed, his children whom he did not see in the morning, because they were not yet awake, whom he can scarcely see or take with him in the evening, so that they are for him almost as if they were not.

He comes home—and sometimes to what a home!—without being able to exchange a good word, an expression of domestic solicitude with his wife, as exhausted as himself, because today feminism wrongly understood demands for the right to go into any of the shops and factories and earn her daily bread and that of her children. This may be necessary in a time of such disorganization of labor and of society as that in which we live, but it is not humane law, not the divine law, not the social law!

The social law is that every man—laborer or employer, proletarian or property owner—shall be able to support wife and children, while these remain at home and keep it neat and orderly. Alas for the untidiness and discomfort of most workingmen's homes!

But if in the crisis through which we are passing the laboringman cannot spend his evenings peacefully at home, at least let him have Sunday and its benedictions. We ask the suppression as far as possible of Sunday labor, while awaiting reduction of the daily task, we ask for the laborer a day of rest between the end and the beginning of every week. We would claim for him on this day his absolute freedom, the absolute freedom of a man, however poor and hard-working he may be, his freedom before his fellows, his own heart and his God. Let Sunday give him back to his wife and to his children.

Another article answers those opponents of Sunday legislation who would confuse the issue by trying to make it appear that such laws are ecclesiastical and religious. Taking up the matter in the most definite and concrete fashion this writer asserts:

"The law, at the demand of thousands of men of the people, the commercial and industrial workers, which since 1891 in Denmark, has caused the closing of all shops and factories at 9 a. m. on Sunday is essentially a social, not a religious enactment.

"That the laws in Germany restricting, since 1892 and 1895, the Sunday opening of stores and factories have only a social, not a religious, character is shown by the fact that the social-democrats of that country who, as every one knows, are not pillars of the church, are among their strongest partisans, not less so than the pronounced Christians.

"The Sunday rest law, passed March 27, 1902, in the French Chamber of Deputies by the overwhelming majority of 422 to 10, but not yet ratified by the Senate, has so little of a religious character that the word Sunday does not even occur in it. This law is the result of the marked spreading of social ideas and the numerous petitions of clerical employes, who certainly for the most part have little desire to use their Sunday liberty in going to mass.

"That the drafts of laws concerning a weekly rest, preferably on Sunday, now before the Belgian and Italian parliaments, have any ecclesiastical character whatever cannot be seriously maintained.

"The Swiss federal laws of 1877 for factories and 1890 for railroads and the postal service, which guarantee to the hosts of workers in the industries and the public transportation service a weekly rest, if not on Sunday, then on some other day—do they contain a word which can justify their being characterized as religious laws?

"So with the cantonal laws on Sunday or weekly rest, already passed or under discussion in the cantons of Vand, Neuchatel and Geneva. Does any one suppose that if these were ecclesiastical in character our politicians would be their supporters and defenders in the grand councils, or imagine that our twentieth century councillors of state are going to champion a law which could be the instrument of ecclesiastical tyranny? And are our workmen, socialists, radicals and others, as well as business men of all shades of opinion, who, in Geneva and other cantons, so urgently demand that the Sunday rest be assured to them by legal enactment, are they too actuated by religious convictions?

"Evidently not; the supposition is plainly absurd and it seems almost puerile to discuss it. Why should one blindly confound the mere resting on Sunday, an act having nothing religious in itself, with the *sanctification* of that rest, that is to say, with one of the manifold uses one may make of it, a use which it would be both ridiculous and stupid to decree, and which every one is absolutely free to adopt or not, as he pleases."

On another page is to be found the text of the French law above referred to. Its principal provision is this sweeping one:

"Laborers and employes of either sex shall not be occupied more than six full days weekly in the state, the departmental or the communal service, nor in any of the services, monopolies or public works dependent thereon; in factories, mills, machine-works, navy-yards, workshops, hotel kitchens, restaurants, bakeries and other establishments connected with the food industry, cellars, wine-vaults, warehouses, stores, shops, offices, mines, mining and quarrying, the business of loading and unloading and all connected therewith of whatever nature, public or private, secular or religious, not even when these institutions are of an educational, professional or philanthropic character.

"In establishments employing less than five workers, two half days of rest may be substituted for one whole day.

"Mayors may except from the action of this law such cases as seem necessary, always provided, however, that the exception shall extend to all workers of a given class.

M. E. H.

Correspondence.

DEAR UNITY: In the very full and appreciative report of the Illinois Conference (UNITY, Oct. 30) which has just reached me, Mr. Gebauer has outlined some statements respecting the inception of the Church of Good Will at Streator, where the conference was held, which I am unwilling to let pass without correction.

Speaking of the unique constituency of that vigorous young church and of the humanitarian purpose around which it is centered, Mr. Gebauer said, "It was therefore only natural that at first the devotion element did not find a very prominent place in the meetings of the church and that worship was but lightly recognized."

Where he got his information I do not know. But as the minister who was in charge of the services there during the first five years of the church's life, I do know that the devotion element was not only always duly observed and given a proper place in its order of service, but that it also was most carefully thought out and prepared in every detail, along with the discourse. So far from worship being "but lightly recognized," it was ever a point of conscience as well as a sense of the religious fitness of things with the minister to have the worship service dignified, reverent and in the best sense uplifting and appropriate to the message of the day.

Perhaps Mr. Gebauer was misled, by the fact that sometimes the formal office of public prayer was omitted from the order of service, into thinking that worship was but lightly recognized. If so, I beg to assure him that even so, during my pastorate, it was only that the service might be more truly devotional and genuine worship more earnest. And many times it was my experience that people would remark upon the religious impressiveness of our exercises and the help they received from those that were purely devotional. Is the public prayer *necessarily* an act of worship; a devotional element in the church service? I think not. Slavery to the symbol often degenerates into mockery. The worship of the Church of Good Will, whatever else it may have lacked, was ever characterized by "sincerity and truth."

The other statement in the report which I beg to challenge is this: "From an essentially agnostic position in religion, it has determinately turned" etc. The Streator church never did stand on an essentially agnostic position. That it had agnostics in its membership is true; but neither the principles avowed by the church, nor those of its minister were agnostic. Its basis, its spirit, its message were, from the first, affirmative, constructive, idealistic, religious, and the program of the recent conference is precisely such as I should have expected to see in that particular church. It represents truly the spirit of the church and is in line with the inference which, from its inception, it has sought to be in that community.

I feel certain that it was far from Mr. Gebauer's intention to misrepresent or to do an injustice, either to the Church

of Good Will or to its founder. But coming from an environment of one of our old and conservative Unitarian churches, one would easily be misled into an erroneous judgment respecting so unique and so different a body as the Streator church. The purpose of this communication is simply to correct the statements growing out of such misconceptions.

Cordially yours,
LEWIS J. DUNCAN.

Butte, Mont., Nov. 6, 1902.

CONGRESS OF RELIGION RECEIPTS FOR YEAR ENDING JUNE 1, 1903.

Previously acknowledged	$633.30
Robert Bartsch, 6901 Stewart Ave., Chicago	5.00
Stewart Avenue Universalist Society, Chicago	11.00
Total	$649.30

The copy of the Bible which is to be presented to King Edward is described in the London letter of the Church Standard. The binding is of royal scarlet morocco, exquisitely inlaid. The design embodies the early Christian symbols as found in the Roman catacombs and churches. A cross, preserved in the Museum of Ravenna, forms the central device, and is of deep gold upon grayish blue. In the spaces between the arms of the cross are grapes and vine leaves, symbolic of the "true vine," whilst golden wheat ears, suggesting the "bread of life," constitute the bordering. At the four corners are designs of the Good Shepherd, a lamp in the form of a ship and the figures of St. Peter and St. Paul, the seven-branched candlestick, and the peacock as an emblem of the resurrection.—*Boston Transcript.*

A Magazine Thirty Years Old:—The Christmas (December) Number of THE DELINEATOR is also the Thirtieth Anniversary Number.

To do justice to this number, which for beauty and utility touches the highest mark, it would be necessary to print the entire list of contents. It is sufficient to state that in it the best modern writers and artists are generously represented. The book contains over 230 pages, with 34 full page illustrations, of which 20 are in two or more colors. The magnitude of this December number, for which 728 tons of paper and six tons of ink have been used, may be understood from the fact that 91 presses running 14 hours a day, have been required to print it; the binding alone of the edition of 915,000 copies representing over 20,000,000 sections which had to be gathered individually by human hands.

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Studies of Trees in Winter, Huntington, net $2.25.
New France and New England, Fiske, net $1.65.
The Diary of a Saint, Arlo Bates, $1.50, net $1.12, postpaid $1.25.
Napoleon Jackson, Ruth McEnery Stuart, $1.00, net 75c postpaid 83c.
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THE CONGRESS OF RELIGION.

SUNDAY NIGHT MEETINGS FOR CHICAGO AND VICINITY.

BOSTON RESOLUTIONS:

The Congress of Religion, assembled at Boston in its sixth general session, April 24–29, 1900, would set forth the spirit that it seeks to promote and the principle for which it stands.

It recognizes the underlying unity that must characterize all sincere and earnest seekers of God and welcomes the free expression of positive convictions, believing that a sympathetic understanding between men of different views will lead to finer catholicity of mind and more efficient service of men. Hence, it would unite in fraternal con'erence those of whatever name who believe in the application of religious principles and spiritual forces in the present problems of life.

Believing that the era of protest is passing and that men of catholic temper are fast coming together, it simply seeks to provide a medium of fellowship and co-operation where the pressing needs of the time may be considered in the light of man's spiritual resources.

It lays emphasis upon the value of this growing spirit of fraternity, it affirms the religious value and significance of the various spheres of human work and service, and it seeks to generate an atmosphere in which the responsibilities of spiritual freedom shall be heartily accepted equally with its rights and privileges.

Resolved that we recommend to the Board of Directors to extend as far as practicable the appointment of local committees for the purpose of holding state or local conferences, and in connection with the general officers to foster the spirit represented by this Congress.

BUFFALO RESOLUTIONS:

The Congress of Religion, at its seventh annual session in the city of Buffalo, June 26–July 1, 1901, recognizes the growing conviction of earnest people of every religious faith that the most fruitful and enduring basis for associoted effort is to be found in a common search for the ideal and unformulated truth, and a united effort for the application of the essential spirit of religion to the practical affairs of life, rather than in agreement upon dogmatic premises; and will continue to offer a common platform for snch fraternal conferences as will forward these desired ends, on the basis of absolute mental liberty and respect for individual differences.

WILLING TO HELP.

The following are some extracts from letters received in answer to the circular invitation to co-operate in the Sunday night meetings indicated above. Out of the thirty-eight or more answers received, some merely cordially promise co-operation, while six others give sympathetic endorsement ot the scheme.

EXTRACT FROM LETTERS:

Rev. F. E. Hopkins, Pilgrim Congregational Church—Of course I want to meet you more than half way. My church is only a few blocks from Dr. R. A. White's. We do not want to encroach, but will be glad to do as seemeth best to you.

Prof. Herbert L. Willett, University of Chicago—Shall be very glad indeed to join in any effort to accomplish the purposes you are promoting.

William L. Salter, Ethical Culture Society—Shall be glad to co-operate, but Steinway hall is rented for Sunday evenings.

Rev. Edward S. Ames, Church of the Disciples—Shall be most happy to co-operate with you. * * * Will be glad to arrange a meeting in the near future. Hope to hear from you soon.

L. Curtis Talmage, Congregational, Waukegan—I am heartily in favor of the work indicated. We would indeed like to have a meeting in our church.

Rev. Frederick C. Priest, Church of the Redeemer (West Side)—The trustees of the Church of the Redeemer unanimously and heartily voted to co-operate.

Rev. F. E. Dewhurst, Unity Congregational Church (South Side)—Shall certainly be glad to co-operate. Should like to have a meeting in my church.

Rabbi Schrieber—It is a sign of life. I am heart and soul with you in the great work.

Rev. W. M. Bachus, Third Unitarian (West Side)—Am very willing indeed to co-operate. Will be glad to have a meeting in our church.

Rev. Wm. P. Merrill, Sixth Presbyterian (South Side)—I would be glad to co-operate in any way possible.

Rev. Albert Lazenby, Unity Church (North Side)—Yes, I am at your service for Sunday night meetings. Let me in, by all means.

Rev. Frank D. Burhans, Washington Park Congregational Church—I am sure that such effort is most praiseworthy and is coming to be more and more imperative if the interests of the true morality and freedom are to be conserved.

Rev. Chas. J. Sage, People's Congregational Church, 9737 Avenue L—In reply to your kind invitation to "touch elbows" in the uplifting of humanity, I gladly respond in the spirit and the work. I heartily indorse such a movement and shall be glad to offer my pulpit any Sunday evening.

Rev. Frederick T. Galpin, South Chicago Baptist Church—Allow me to express my hearty sympathy with the movement. Our church will co-operate in every possible way, as will I individually, and we would like to plan for a meeting in our church to that end.

Rev. A. C. Grier, Good Shepherd Church, Racine, Wis.—I am anxious to be one to come in on the congress services. I will gladly co-operate in any way I can.

Rev. John R. Crosser, Kenwood Evangelical Church—I shall try to hold myself ready to co-operate with my brethren and even those who would not call me a brother, in any way that will hasten the day of peace and good will.

Rev. A. R. E. Wyant, First Presbyterian Church, Morgan Park—I shall be glad to arrange for a meeting in my church some Sunday evening, to be addressed on such topics as indicated in your circular. I shall be glad to co-operate with you in assisting elsewhere so far as my own church will permit. The illustrated lecture on the Oberammergau and the Passion Play I have given about forty times in Chicago; will be glad to give it in any of the churches in your series.

Rev. Henry F. Ward, Forty-seventh Street Methodist Church—Should be very glad to serve the cause in any way I could myself. I wish the scheme of the work could be extended.

Rev. D. E. Henshaw, Galilee Baptist Church, Robey St. and Wellington Ave.—We would like to co-operate; would like to have speakers for some Sunday night in our church; am willing to speak, if any care to hear me, on some topic of this nature to which I may have given attention.

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